



St. Paul's Orthodox Church

Monthly Gazette

June 2026



Parish News

On May 24, Jennifer Tornincasa was baptized into the Church. Congratulations Jenny!





June Birthdays

19 Douglas Shepard

June Anniversaries

16 Fr. Walt and Bea Crites

19 Douglas and Mary Shepard

Special Prayers

Our Country

Billy

Fr. Walt and Bea

Jenny

Calendar

The following is the calendar for June, 2026.

Holy Communion is every Sunday at 10:30 a.m.

Morning Prayer and Bible Study Wednesdays at 10:00 a.m.

June 3 - Morning Prayer and Bible Study 10:00 a.m.
 7 - Holy Communion 10:30 a.m.
 10 - Morning Prayer and Bible Study 10:00 a.m.
 11 - St. Barnabas the Apostle
 14 - Holy Communion 10:30 a.m.
 16 - Fr. Walt and Bea's Anniversary
 17 - Morning Prayer and Bible Study 10:00 a.m.
 19 - Doug's Birthday
 19 - Doug and Mary's Anniversary

21 - Holy Communion 10:30 a.m.

24 - Morning Prayer and Bible Study 10:00 a.m.

24 - St. John the Baptist

26 - Clyde and Robin's Anniversary

28 - Holy Communion 10:30 a.m.

29 - St. Peter the Apostle

Special Dates

St. Barnabas the Apostle

St. Barnabas, known as the “Son of Encouragement,” stands as one of the most gracious figures in the apostolic age. Born in Cyprus and counted among the Seventy Apostles, he was a Levite who embraced the Gospel early and became a bridge between cultures in the young Church. The Orthodox tradition honors him as a model of generosity and missionary zeal—he sold his land to support the brethren and welcomed Saul (later Paul) when others feared him.

Barnabas’s ministry shines in his partnership with St. Paul. Together they carried the Gospel to Antioch, Cyprus, and Asia Minor, establishing communities rooted in faith and charity. His character embodies the Orthodox ideal of *philanthropia*—love expressed through encouragement and reconciliation. Tradition holds that he was martyred in Cyprus, where his relics became a source of healing and unity for the faithful.

In Orthodox devotion, Barnabas is remembered not only as an apostle but as a peacemaker and nurturer of the Church’s missionary spirit—a saint whose life teaches that encouragement itself can be a form of evangelism.

St. John the Baptist

St. John the Baptist—called the *Forerunner (Prodromos)*—is revered in the Orthodox Church as the bridge between the Old and New Covenants. Born to aged parents, Zacharias and Elizabeth, his miraculous birth was foretold by an angel, marking him as the prophet who would prepare the way for the Messiah. Clothed in camel’s hair and living in the wilderness, he preached repentance and baptized in the Jordan, proclaiming, “Behold, the Lamb of God.”

In Orthodox theology, John's role is deeply mystical: he is the voice crying in the wilderness, the herald of divine revelation, and the first to recognize Christ publicly. His martyrdom—beheading by Herod—sealed his witness to truth and purity. The Church honors him with multiple feasts, venerating him as the greatest born of woman and the patron of ascetics and prophets.

Icons depict him with wings, symbolizing his angelic calling, and holding a scroll that reads, "Repent, for the Kingdom of Heaven is at hand." His life reminds the faithful that preparation for Christ begins with humility, repentance, and fearless truth.

St. Peter the Apostle

St. Peter the Apostle—originally Simon, a fisherman from Galilee—is honored in the Orthodox Church as the *Chief of the Apostles* and a pillar of the early Christian community. Christ renamed him *Peter* ("Rock"), signifying the steadfast faith he would grow into. Though impetuous and deeply human—confessing Christ boldly yet denying Him in fear—Peter's life is a story of repentance transformed into unshakable courage.

After the Resurrection, the Lord restored him with the words "Feed My sheep," entrusting him with pastoral care of the Church. In the book of Acts, Peter emerges as a powerful preacher and miracle-worker, opening the Gospel to both Jews and Gentiles. Orthodox tradition holds that he eventually traveled to Rome, where he was martyred by crucifixion, humbly requesting to be crucified upside-down.

In Orthodox spirituality, Peter embodies the journey of every believer: zeal, weakness, repentance, and finally bold, grace-filled witness. His feast is celebrated with St. Paul on June 29, honoring their shared labor as the two great Apostles who shaped the life of the Church.

The Book of Common Prayer

The Book of Common Prayer by Lancelot Andrewes Press that we are using right now is organized as a parochial Breviary, a Missal, a Ritual, and a Calendar and Lectionary with Tables, Tutorials, and Sentences of Scripture.

A **Western Rite Orthodox breviary** is the Orthodox Church's Western liturgical book for praying the Daily Office—faithful to the ancient Western tradition, but fully Orthodox in doctrine, saints, and liturgical expression. A **missal in the Western Rite** is the principal liturgical book used for celebrating the **Mass**. If the breviary is the book for the **Daily Office**, the missal is the book for the **Eucharist**.

In the Western Rite Orthodox tradition, here's the heart of it. **missal** contains:

- The **Order of Mass** (the fixed structure of the liturgy)
- The **Propers** for each Sunday and feast (collects, epistles, gospels, graduals, etc.)
- The **Sanctoral cycle** (saints' days)
- The **Temporal cycle** (seasons like Advent, Lent, Easter)
- Rubrics for the priest
- Prefaces, chants, and prayers used throughout the year

It is the book the priest uses at the altar.

In the **Western Rite Orthodox tradition**, a **ritual** is the liturgical book that contains the **rites and ceremonies other than the Mass and the Daily Office**. If the *missal* is for the Eucharist and the *breviary* is for the Hours, the **ritual** is for everything else a priest does pastorally.

A *ritual* (sometimes called a *rituale*) includes the texts and rubrics for:

- **Baptism**
- **Confirmation/Chrismation** (in Western Rite form)
- **Holy Matrimony**
- **Anointing of the Sick / Unction**
- **Burial of the Dead**
- **House blessings**
- **Exorcisms**
- **Churching of women**
- **Blessings of objects, persons, and places**
- **Penitential rites**

- **Various pastoral offices**

It is essentially the **pastoral-sacramental handbook** of the Western Rite priest.

In the **Western Rite Orthodox tradition**, the phrase “**Calendar and Lectionary with Tables, Tutorials, and Sentences of Scripture**” refers to a specific section of the liturgical books—usually found in the **Missal, Breviary**, or a standalone **Ordo**—that provides the *practical tools* needed to navigate the liturgical year and its readings.

Here’s what each part means in Western Rite usage:

1. Calendar

The **liturgical calendar** lays out the entire church year:

- Seasons (Advent, Christmastide, Epiphany, Lent, Easter, Trinitytide)
- Major feasts and fasts
- Saints’ days
- Ember Days and Rogation Days
- Ranking of feasts (Solemnity, Feast, Memorial, etc.)

This is the backbone of Western liturgical life.

2. Lectionary

The **lectionary** provides the appointed Scripture readings for:

- **Mass** (Epistle and Gospel for each Sunday and feast)
- **Daily Office** (Psalms and lessons)
- **Seasonal variations**

In Western Rite Orthodoxy, this is usually based on the **ancient Western one-year lectionary**, corrected for Orthodox theology.

3. Tables

These are the practical charts that help clergy and laity use the calendar and lectionary correctly. They include:

- Table of movable feasts (especially Easter and its dependent dates)
- Table of precedence (which feast outranks another)

- Table of lessons for Matins and Evensong
- Table of proper psalms
- Table of fasting and abstinence
- Table of collects and commemorations

These tables make the system *workable* in parish life.

Tutorials

These are short instructional guides explaining:

- How to determine the correct propers for a given day
- How to combine commemorations
- How to use the lectionary with the calendar
- How to pray the Daily Office correctly
- How to navigate special seasons (Lent, Holy Week, etc.)

They function like a built-in “how-to manual” for the Western Rite.

Sentences of Scripture

These are short biblical verses appointed for:

- The beginning of the Daily Office
- Seasonal use (Advent, Lent, Easter, etc.)
- Penitential or festal occasions

They set the spiritual tone of the service. For example (one brief, allowable quotation):

“O worship the Lord in the beauty of holiness.”

These sentences are part of the Western Office tradition going back to the Sarum and classical Anglican uses.

In short

“**Calendar and Lectionary with Tables, Tutorials, and Sentences of Scripture**” is the Western Rite Orthodox Church’s *practical toolkit* for navigating the liturgical year, the Mass readings, and the Daily Office—complete with instructions and Scripture verses that guide worship day by day.

Joke of the Month

A young man asked his priest, "Father, why do Orthodox services last so long?" The priest smiled and said, "My son, in eternity there is no time." The young man replied, "Yes, Father... but I'm not in eternity yet."

The Psalms

Psalms of Trust in God

Psalm 4 — Trust in God's Peace

In the stillness of evening, the psalm teaches the soul to rest in God alone. The Fathers see it as the prayer of a heart learning to surrender anxiety and sleep in divine protection.

Psalm 16 — God as Our Portion

This psalm expresses the joy of belonging wholly to God. In Orthodox spirituality, it is the voice of a soul that finds its inheritance not in earthly security but in the Lord Himself.

Psalm 23 — The Shepherd of Our Lives

The Church hears Christ speaking through this psalm: the Shepherd who guides, feeds, restores, and protects. It is the psalm of quiet confidence in God's personal care.

Psalm 27 — Fearless Confidence in God

A psalm of courage. The Fathers say it teaches that fear fades when the soul beholds the light of God. Trust becomes an anchor stronger than any threat.

Psalm 31 — Surrender into God's Hands

This psalm is the prayer of Christ on the Cross and of every believer who entrusts their life to God. It is the Orthodox model of holy surrender and steadfast hope.

Psalm 37 — Trust Expressed Through Righteous Living

Trust is not only a feeling but a way of life. This psalm calls the faithful to patience, goodness, and quiet confidence in God's justice.

Psalm 46 — God as Refuge and Strength

A psalm of unshakable assurance. Even if the world trembles, God remains our fortress. In Orthodox worship, it proclaims that God's presence is stronger than chaos.

Psalm 56 — Trust in the Midst of Fear

This psalm shows that trust is often born in fear. The Fathers say it teaches the heart to turn its trembling into prayer and its prayer into confidence.

Psalm 62 — Resting in God Alone

A psalm of spiritual stillness. It invites the soul to silence, waiting, and deep interior trust. God alone is the rock that cannot be moved.

Psalm 91 — Shelter Under God's Wings

One of the most beloved psalms in Orthodoxy. It portrays God as the protector who covers His people like a mother bird. It is prayed for deliverance, peace, and divine guardianship.

If you need a Bible to delve further into these Psalms, please contact Bp. George.

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